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THE

Missionary Magazine

AND

CHRONICLE.

MISSIONS IN SOUTH AFRICA.

OUR readers will, we are persuaded, be gratified and instructed by the Historical Sketch of the Society's labours within the Colony of the Cape of Good Hope, from the pen of the Rev. W. Ellis, which we have the pleasure to insert in the present Number. It will be seen that the labours of the Society in South Africa were commenced more than sixty years since. Up to that period no Missionary efforts had been made for the spiritual benefit of the aborigines, and their condition was equally wretched and degraded. Manifold were the obstacles at the first to Christian effort on their behalf, among which their condition as slaves was, perhaps, the most formidable; but freedom was extended to those oppressed people by the Act of Emancipation of 1838, and since that period they have, through Divine mercy, made great advances in intelligence, social happiness, and, above all, in Christian knowledge and practical piety. The self-sustained Churches in the Colony are almost entirely composed of coloured people, many of whom in former years endured the galling yoke of slavery; and it may be confidently hoped that at no very distant period all the Churches of this class will be able, not only to acquire the honourable position of independency and self-support, but that they will in future years be able to aid in the extension of the Gospel to the yet unvisited and unenlightened multitudes of their countrymen in the distant interior.

No. I.

HISTORICAL SKETCH OF MISSIONS WITHIN THE COLONY OF THE CAPE OF GOOD HOPE.

THE Missions of the Society in Africa are next, in order of time, to those in the South Seas. At the same meeting, in 1795, at which it was decided that the first

effort of the Society should be directed to the former, it was also resolved that a Mission should be attempted to the latter; and while the "Duff," with the first Missionaries to Tahiti on board, was, in 1796, lying at Portsmouth, the Directors determined on a Mission to the Foulah country in Western Africa. In the following year, the London and Scottish Societies sent two ordained Missionaries, and four laymen, to commence this Mission. It was not successful, and has not been renewed by the London Society, whose efforts have since been directed to the southern parts of that continent.

The important Mission to this region was confided to Dr. Vanderkemp, a native of Holland, at that time nearly fifty years of age. His position in society; his varied acquirements as a scholar, soldier, and physician; the deeply affecting circumstances attending his conversion, together with his subsequent career, render him one of the most remarkable among the Missionaries of modern times. In 1797 he was ordained at the Scotch Church, Crown Court, Covent Garden, London, and at the close of the following year sailed, with three other Missionaries, for the Cape of Good Hope.

On reaching the Cape early in 1799, Dr. Vanderkemp and his companions were cordially welcomed by the Lieut.-Governor-General Dundas, and many Dutch inhabitants. A letter from the Directors was publicly read from the pulpits of the Dutch Reformed Churches in Cape Town and the country parishes, and an Association, designated "The South African Missionary Society," was formed to aid in the work.

The formation of the London Society led to the organization at Rotterdam of the Netherlands Missionary Society, which united with the former in their first Mission to South Africa; and this union, together with the fact that half the Missionaries were natives of Holland, and one of them a clergyman of the Dutch Reformed Church—the Established Church at the Cape, contributed towards the welcome accorded to the Missionaries, and the active co-operation of some of the most excellent among the clergy and laity of the Dutch Church in the colony. During the early years of this Mission many of the labourers were natives of Holland, or other parts of the continent. They were supported by the London and the Netherlands Society jointly, and were placed under the direction of Missionary Associations in the colony.

The South African Society, beginning at home, directed its first attention to the coloured and other ignorant portions of the population of Cape Town, built a chapel, which still remains, and engaged two of the early Missionaries sent out by the Society to labour amongst them. But the restoration of the colony to the Dutch by the Peace of Amiens put an end to their efforts, for a sort of enlarged Conventicle Act was passed by the Cape Government, prohibiting the Missionaries from labouring within three days' journey of any Established Church. Any one continuing within that limit was required to place himself under the control of the nearest clergyman; the Commissary-General alleging, as his reason for these repressive measures, his dread of a schism in the Dutch Established Church. In 1806, the colony was re-captured by the English, and Missionary efforts were again encouraged.

In 1812, Mr. Thom, a Missionary on his way to Calcutta, was induced to remain at the Cape, to preach to the military and others, until 1818, when he accepted a Government appointment to the Dutch Church at Caledon. In 1819, Dr. Philip arrived, as the agent of the Society, and soon afterwards built a chapel, organized a

Congregational Church in Cape Town, and originated schools and other means of benefit to the people of colour, at the same time directing a large amount of effort to the restitution of their liberties to the native races, and to their general improvement. Dr. Philip was relieved of the pastorate in 1844, by the Rev. J. C. Brown, who, in 1850, was succeeded by the Rev. W. Thompson, the present pastor of the Church in Cape Town, and agent for the Society, who continues to render important aid to the cause of true religion there, while Mrs. Thompson, with a degree of self-devotion which is highly commendable, now personally superintends the important schools in Barrack Street, which have for many years conferred great advantages on the children of colour in Cape Town. While occupying his post at Cape Town Mr. Thompson has also rendered valuable assistance to the Missionaries.

The operations of the Society within the colony have changed with the advancement of its population. Industrial, training, and secular affairs require less of the Missionaries' attention than formerly; and their efforts, with but few exceptions, are now confined to educational labours and religious teaching. The Stations at present occupied are of two kinds, viz., those fixed in important towns or villages, where chapels have been built, school-houses provided, and stated and regular efforts are maintained for the religious improvement of the coloured population; as well as institutions, where separate communities of coloured people dwell together under the superintendence of the Missionaries, generally on lands given by the Government.

Besides the Missionary efforts in Cape Town, sustained by the Local Auxiliary Society there, and the Stations which have been temporarily occupied in the colony, and those in which the work has been transferred to other hands, the following Stations remain connected with the Society:—

Graaf Reinet, commenced in	1802,	by Mr. Vanderlingen.
Paarl,	1819,	„ Mr. Evan Evans.
Graham's Town,	1826,	„ Mr. Monro.
Uitenhage,	1828,	„ Mr. Sass.
Kat River,	1829,	„ Mr. James Read, sen.
Port Elizabeth,	1830,	„ Mr. Atkinson.
Dysalsdorp,	1838,	„ Mr. Melvill.
Cradock,	1839,	„ Mr. Monro.
Long Kloof	1840,	} Mr. Hood.
Transferred to Hope Dale,	1855,	
Somerset, commenced in	1842,	„ Mr. Merrington.
Oudshoorn,	1852,	„ Mr. B. A. Anderson.

Connected with these, which may be termed principal Stations, are smaller places more or less distant, some of them important, as Matzies Reviere, associated with Dysalsdorp; French Hack, and Drakensteen, near Paarl. All are visited by the Missionaries, and in some there is a resident schoolmaster.

Graaf Reinet, the earliest Dutch settlement in the Eastern Provinces, was the first Station occupied by the Society within the colony. Halting here on his way to Cafferland in 1799, Dr. Vanderkemp received much hospitality and kindness from the authorities and the clergymen of the Dutch Church. After the failure of his Mission to Gaika, he returned to Graaf Reinet early in 1801, where the invitation he had received to become the minister of the Dutch Church was repeated, but

declined, though he preached in the church to the Dutch, and also to the natives, first in the churchyard, and then in the building itself. This gave offence to a number of Boers, then in a state of insurrection, and who afterwards attacked the settlement.

Throughout the long season of disorder and conflict which ensued, the Missionaries continued their labours among the people. Some appeared sincere converts; among them, a slave woman, whom Dr. Vanderkemp wished to baptize; but as a Dutch law prohibited the sale of a baptized slave to any but a baptized master, thus limiting the number of persons who would be eligible to purchase the slave, her master refused to allow her to be baptized. Her master being a church officer, and one professing concern for the conversion of the heathen, Dr. Vanderkemp endeavoured to persuade him to allow this convert to be baptized; but his efforts were useless. This slave-holding elder of the Reformed Church could only be brought to express a willingness to sell his slave, adding, that if the Missionaries chose to purchase her they might then baptize her. They declined to purchase the slave, but felt themselves justified in admitting, under these circumstances, *unbaptized slaves* to the ordinance of the Lord's Supper, when they deemed them in other respects suitable persons.

This episode at the commencement of the Society's operations in the Colony, exhibits the operation of the impious dogma of the slaveholder's creed, that his fellow man with a darker skin than his own, is consequently to be estimated solely by his market value; and that, to treat him as having any interests in common with the white man in relation either to this world or the next, is an act of treason against the community, justifying an appeal to arms for its repression and punishment. It also furnishes a key to much that was so dark and mournful in the early periods of the Society's efforts amongst the native races.

Dr. Vanderkemp soon afterwards left, but Mr. Vanderlingen continued to labour among the people of colour, until the colony was restored to the Dutch, when the proclamation already noticed requiring every Missionary to remove to a distance of three days' journey from any established Church, forced him from the place. He afterwards became chaplain to "The Cape Mounted Rifles," and for many years faithfully preached the Gospel to these Hottentot soldiers. Serious difficulties obliged Mr. Kitcherer in 1807 to remove from Namaqualand to Graaf Reinet, when he became minister of the Dutch Church. He was followed to his new sphere of labour by many of the flock which he had gathered in the desert, and for whose temporal necessities he now provided. He built a chapel in which he preached to them and other people of colour, every Lord's Day. In 1811, he established a Monthly Missionary Prayer Meeting, in which white and coloured people united; and once in every three months he administered the Lord's Supper to those whom he had received into the Church.

The first Missionary Conference in South Africa, and to which Mr. Kitcherer acted as Secretary, assembled here in 1814, when, among other proceedings, five native Brethren were publicly set apart to the office and work of Evangelists among their countrymen, and one of them, Waterboer, afterwards the distinguished chief of the Griquas, preached on the following evening in the Mission Chapel to a numerous assembly of white and coloured people. Mr. Vanlingen, who had been employed as a Missionary by the Graaf Reinet Association, was in 1828 received by the London Society, and supported by both, until 1846, when he retired, and the station was

occupied by Mr. Paterson. The efforts of the Missionary were aided most effectually by Mr. Murray, the excellent minister of the Dutch Church; and in 1848, when Mr. Merrington laboured among the people, a new chapel was built, and four years afterwards, the station was placed under the care of Mr. Kitchingman, son of the late valuable Missionary of Bethelsdorp.

The numbers of persons of colour under the influence of the Mission, had for many years amounted to 400, or 500. Attention to religion had revived, and in 1854, it became necessary to enlarge the chapel. The advance of the children, especially the older scholars under the care of Mr. Campbell, was encouraging, and the general aspect of the Mission full of hope. The Mission premises, which include chapel, school, and minister's house, are good stone buildings, and although the Mission has not been exempt from causes of anxiety and trial within itself, and has shared, in common with other parts of the colony, the afflictive visitations of the last sixty years, it has been in many respects singularly favoured. The Government authorities have frequently been friendly. Messrs. Ballot, Kitcherer, Faure, and Murray, the successive clergymen of the Established Church, together with members of their congregations, have co-operated with the Missionary in promoting the religious instruction of the coloured people, some of whom have acquired wealth, and have risen to positions of influence and public respect in the community.

In the year 1858, the people, who are intelligent, industrious, and prosperous, discharged the debt of £500 incurred in the recent enlargement of their spacious chapel, and now support their own schools and religious institutions, while they aid in extending the Gospel to others. The numbers who have received decisive spiritual benefit at this station are fewer than at some others; but besides this highest result the good will with which the colonists and coloured people now regard each other, the anity with which they unite in the service of God, as well as in endeavours to propagate the Gospel, contrasted with the feelings with which many of the former regarded the latter at the commencement of the Mission, and with the social and religious advantages now enjoyed by the coloured people, exhibit results which demand the liveliest gratitude and inspire brightest hopes.

Paarl, near the opposite limit of the Colony, and the next station occupied by the Society, has presented a somewhat similar course, with slightly increased spiritual results; and although the people of colour may not have attained equal social position with those of the northern settlement, they sustain all the means of their own religious improvement, their schools are well attended, the congregations numerous, and 144 believers are united in Christian fellowship.

The stations of the Society at Graham's Town and Port Elizabeth, the most important positions in the eastern provinces, one being the residence of the Lieutenant-Governor, and, since 1847, a Bishop's See; and the other, the second port in the Colony, and the mart of its eastern commerce, have, while possessing advantages of which remoter stations are destitute, experienced also peculiar difficulties. At both of these stations the Missionaries of the Society gathered European congregations, by which buildings have been erected for public worship, the chapel at Graham's Town being one of the most elegant ecclesiastical structures in the Colony; while the church at Port Elizabeth is not surpassed by any building of the kind in the eastern provinces. The Churches gathered at these stations, together with their respective pastors, will, it is hoped, greatly assist, if they do not take the lead, in Missionary efforts throughout the surrounding country.

The churches, schools, and other results of Missionary labour at these stations, have been favoured with a large measure of the Divine blessing, and are now self-supporting. The Church and Congregation at Port Elizabeth, under the charge of Mr. Robson, besides providing a stipend for their minister, contributed liberally last year towards the enlargement of their chapel, which increasing attendance had long required. At the adjacent settlement of Fingoes, amongst whom Mr. Edwards labours, about 150 attend the preaching of the Gospel, and eight additional members were added to the Fingoe Church during the past year. The state of the Native Church and Congregations at Graham's Town, and the Out-station at Oliphant's Hoek, promise stability to the religious institutions among the coloured people in the city itself, and a wider extension of its influence in the neighbourhood, while increasing numbers attend preaching in the Caffre language. The indefatigable and judicious labours of Mr. Smit, who has suffered much on account of his efforts on behalf of the Hottentots and Caffres, have been recently attended by a revival of religion among the people, and considerable additions to their Christian fellowship, to which sixty individuals were added during the past year, leaving forty-two desirous of uniting with them.

The operations of the Society in other Stations within the colony have differed from those already described only so far as local circumstances required. Preaching the Gospel stately, and opening schools for the young, distributing copies of the Scriptures, and itinerating in the adjacent country, have been the means chiefly employed in the prosecution of this great work.* Substantial chapels, generally of stone, and good school-houses, have been built at each Station, and to a number of them a plain, comfortable house for their minister has been added. Congregations have been gathered, and Native Churches organized, at all the Stations; while the coloured people have advanced in intelligence, social progress, and resources. In some, as at Oudhoornst, near Oliphant's River, in the district of George, the most recently formed Station in the colony, the measure of success vouchsafed by the Great Head of the Church has been remarkable, and the prosperity of the people rapid. Three years after the regular commencement of the Mission, the well-built chapel, capable of holding 400 persons, was filled. The Church and Congregation, besides entirely supporting Mr. Anderson, their excellent minister, have taken measures to enlarge their chapel to double its present size; while the prosperous branch station at Matzies Reviere, connected with this Station and Dysalsdorp, presents one of the most interesting and prosperous small African communities within the colony.

The Kat River settlements, after the severe ordeal through which they have passed, and the fearful violence and destructive ravages to which they were exposed during successive Caffre wars—but especially the last two—are, through the Divine care and goodness, now reviving from almost utter desolation, and aided by the care of Mr. James Read, have become self-supporting, and appear to be entering upon a course of religious and social improvement under happier auspices and with brighter prospects.

* As the object of the Society was primarily the conversion of the heathen, though the Missionaries have, in the absence of other means, ministered to the spiritual wants of their countrymen, they have never become ministers of colonial Churches, devolving the religious instruction of the coloured people on Native Assistants, but, whenever stationed in important colonial towns, have given their best energies to their appropriate work as Missionaries to the heathen.

The other class of Stations, designated *Institutions*, or separate communities of coloured people, are—

Bethelsdorp,	commenced in	1803	by	Dr. Vanderkemp	and	Mr. Read.
Zuurbrak	"	}	1811	"	Mr. Seidenfaden.	
	"		1827	"	Mr. Helm.	
Theopolis	"		1814	"	Mr. Ulbright.	
Hankey	"		1822	"	Mr. Messer.	

To the people of Bethelsdorp and Theopolis the colonists who were unfriendly to the freedom and improvement of the Hottentots manifested for many years a cruel and determined hostility; and these, together with the functionaries of Government, inflicted an amount of suffering and wrong at times intolerable, which has added to the colonial history of the period a dark but indelible page, the contents of which every enlightened friend of human progress must long continue to deplore.

The people of Bethelsdorp, whose number soon amounted to 1200 or 1300, shortly found themselves, notwithstanding the friendly intentions of General Dundas and Lord Caledon, involved in a fearful struggle to escape a state of existence more debased and hopeless than absolute slavery. The limits of this notice prohibit even an enumeration of the unjust exactions, the oppressions, and cruelty inflicted on the people of colour during the period now under review, as they are set forth in evidence before Committees of the House of Commons, and in other published accounts. But throughout this long period of suffering, and amidst their desolation in this world, there is reason to believe that multitudes experienced that spiritual emancipation, and those blessed anticipations of a future life, which afford the most effectual mitigation of present miseries.

In the year 1828, the ordinance of Major-General Bourke, confirmed in 1829 by his Majesty in Council, rescued them from their oppressors, guaranteed their civil rights, and opened before the industrious and sober portions of the coloured people the path of improvement in which they have ever since steadily advanced. In spite of its sterility, and the many other disadvantages connected with Bethelsdorp, numbers of the people who regarded it as their home, and whose personal liberty was only secure by their names being on the register of its inhabitants, had by industry while working on the lands of others, become possessors of oxen and waggons, and were in comparatively prosperous circumstances. In 1830, nearly 400 persons assembled for worship in their substantial church every Lord's-day; nearly 300 adults and children attended the schools; more than 1300 baptisms had taken place since the commencement of the Institution; 343 couples had been married; and the people connected with the Institution possessed at that time 53 waggons, 5 ploughs, 450 goats, 500 sheep, 1000 cows and calves, 500 oxen, and 123 horses, all obtained by their own industry.

From the commencement of the Institution, the Missionaries being regarded as the great obstacle to the entire enslavement of the people, as well as witnesses of the proceedings of the Boers, experienced from the latter, as well as from the local authorities, violent opposition. The friendly behaviour of the Missionaries towards the natives, and their testimony against the treatment they received, excited an amount of ill will of which it is, under the improved state of feeling now existing difficult to conceive. One of the colonists deliberately asked Governor Janssen's permission to shoot Dr. Vanderkemp. He was however asked in reply, if he

had not seen the gallows as he entered the Town. Dr. Vanderkemp died in 1811, at Cape Town, whither he had been summoned by the Government, to give evidence respecting the treatment of the natives. No diminution of hostility was experienced by his successors, until the liberties of the people were guaranteed by the order in council already noticed. The protection which the Institution had afforded being then no longer needed, numbers of the more prosperous among the people removed, with their waggons and herds, to more fertile districts, and either commenced new settlements, or strengthened existing native communities. And Bethelsdorp, which appears to have done its work, seems likely to become an Outstation connected with the neighbouring Missions.

Theopolis, situated between Bethelsdorp and Graham's Town, flourished for a long time under the care of Messrs. Ulbright and Barker; but the people, being deprived of their lands by the Government, became discouraged, and dispersed, and it has for a number of years ceased to be a Missionary Station.

Zuurbrak, formerly called Caledon Institution, situated in the district of Zwelldam, and about 150 miles from Cape Town, commenced in 1811, and Pacaltsdorp, situated in the district of George, and about 300 miles from Cape Town, commenced in 1813, were both originally kraals or villages occupied by independent chiefs and their followers. The sites of these villages, and the surrounding lands, were guaranteed to the Hottentots by the Government, though attempts were afterwards made to alienate them from the natives, and give them to white men. These two settlements have experienced fewer difficulties than either Bethelsdorp or Theopolis; and though the former was nearly destroyed in 1818 by the defection of Mr. Seidenfaden, the Missionary, and the subsequent conduct of the colonial authorities, it was restored by the Home Government in 1827, and has, under the faithful and judicious labours of Mr. Helm, and his son, the present Missionary, become one of the most prosperous Christian communities of coloured people within the Colony. The people now support their own minister and schoolmaster, and manifest great industrial and social improvement.*

Pacaltsdorp, favoured for a number of years with the oversight of the honoured missionary, whose name it perpetuates, though not exempt from perils, has enjoyed much tranquillity, and notwithstanding some disadvantages connected with the locality, warrants the hope of a still more prosperous future.

Hankey, situated on a large tract of land purchased by the Society, irrigated by means of a tunnel, cut with great labour and skill through a sandstone mountain, peopled by intelligent and industrious natives, chiefly from Bethelsdorp, has suffered much from inundations, failure of crops, visitations of small-pox, and other vicissitudes; but still contains a considerable population, and affords to people in the immediate neighbourhood peculiar religious advantages. There, in the midst of his family, Dr. Philip closed his arduous and important labours in 1851; and though

* Their Missionary, Mr. Helm, is, at Zuurbrak, the right man in the right place. To an ardent zeal for the spiritual welfare of the people, he has added patient labour, leading them on, step by step, from one degree of social improvement to another, thus encouraging industry and self-reliance as the means of progress. Stimulated by his advice and aid, the people have just erected a mill for the use of the settlement. The people cheerfully gave their labour, and Mr. Helm has become responsible for the payment of those parts of the mill which it was necessary to purchase, and a donation from any generous friend willing to help those who are so earnestly striving to help themselves, would be very gratefully received.

the Institution, afterwards commenced by his son, Mr. T. D. Philip, for preparing native teachers, did not prove so successful as was desired, the general progress of the people has been encouraging. The schools have been well attended, the church and congregation has increased in the knowledge of the Gospel, and the exemplification of its influence on the character and life. 500 hearers assemble for public worship at Hankey on the Lord's day, and Mr. Philip, who is also pastor of the branch church at Kruis-fontein, preaches besides at a number of farms, and extends his pastoral care to 1600 or 2000 souls.

A large measure of spiritual prosperity has been experienced at each of these institutions, as well as at the other stations in the colony; and in reviewing the results of the labours of sixty years, next to our gratitude for those spiritual influences which have attended the preaching of the Gospel, we must feel thankful for that special grace afforded to the devoted missionaries by whom the work has been actually accomplished. To their self-denying labours, their holy example, their clear perceptions of the teaching of the New Testament in relation to the nature of Christ's kingdom upon earth, and their conviction of the soundness of the practice of the Apostles in providing for the stability of the churches, and for the permanence of Divine ordinances amongst them, the churches over which these honoured Brethren preside are indebted for the means they now possess of perpetuating their own spiritual privileges, and uniting in holy fraternal union with other and older churches in the interchange of Christian affection, and in spreading the knowledge of Christ throughout the world.

W. ELLIS.

MISSIONARY VOYAGE TO CHINA.

THE Revs. Robert Wilson, John Macgowan, and Robert Dawson, with their respective wives, and Dr. Henderson, Medical Missionary, appointed to China, sailed from Portsmouth the 9th November ult., on board the "Heroes of Alma," bound for Shanghae, in company with several Missionaries connected with other Societies.

A narrative of the leading incidents of the voyage having been transmitted by Dr. Henderson to a friend in this country, who has kindly placed it at our disposal, we feel much pleasure in giving insertion to the subjoined *extracts*. Our readers, in common with ourselves, will learn with regret that, during a considerable portion of the voyage, the Missionary party were exposed to much hardship and privation, arising chiefly from a succession of tempestuous weather, preceded and followed by intense and enervating heat. But notwithstanding these drawbacks, the voyage was in other respects one of delightful interest. Whilst our Missionary friends maintained with each other the closest Christian fellowship, it was also their privilege to conduct public service on board; and of the crew who mustered on these occasions, all were attentive listeners, and at least two of their number—our countrymen—were brought to a saving knowledge of the truth. As a farther and yet more remarkable result of these evangelical labours, it remains to be stated that amongst the crew were

two heathen strangers—one a Chinaman and the other a Lascar—both of whom were, through the power of the Divine Word, led to know and love the Saviour. We cannot doubt but that our esteemed Brethren will regard these fruits of the voyage as a precious earnest of their future success in the great Missionary field to which the providence of God has directed them.

“On board the ‘Heroes of Alma.’

“North Pacific Ocean, Lat. 23° N., Long. 130° E.

“March 10th, 1860.

“We sailed from Portsmouth on the evening of the 9th November. The weather was very stormy, and the sea very rough for 14 days, until we got through the Bay of Biscay. On the 23rd November we entered the tropics: we had here an excellent breeze, the trade winds driving us on at the rate of 240 miles per day. 29th. Felt it very hot. Last Sabbath I preached on deck, on ‘Justification through the blood of Christ.’ This is the first sermon we have had on deck; all the sailors were very attentive. A Prayer Meeting at night. December 3rd. We crossed the Equator December 4th. Mr. Hall preached on deck in the morning, and Mr. Innocent in the saloon at night. All partook of the Lord’s Supper. Mrs. Silk (the wife of the Captain), joined us. December 11th. Very hot. Mr. Klackers preached on deck, forenoon. Mr. Dawson in saloon at night. Brother Dawson and I began a Bible class with the sailors this afternoon. Also began to-night to have evening prayer with them in the fore-castle. We have agreed to take charge of this evening prayer, and as there are seven of us, each has his turn once a week; in the same way we are Chaplain for the day in the saloon, where we conduct morning and evening prayer. 12th. Saw the island of Trinidad near the South American coast, last Saturday, the first land we have seen since we left England. 18th. Mr. Wilson preached on deck. I, in the evening, on ‘Ye shall know the truth,’ &c. 25th. Mr. Macgowan preached on deck. Mr. Hall at night, our ship rolling most dreadfully and the large waves breaking over the lower deck constantly.

“26th. Held our Christmas to-day, but in the evening, just when we were beginning to think of some amusement, a heavy sea broke over our ship, filled the saloon with water, and, as you may fancy, *damped* all our sport for that night. Rather a stormy night just in the longitude of Greenwich. 30th. Came on a fearful storm from the S. W.—sea rolling mountains high—past all description those waves—cannot open the saloon door, but the sea dashes in—breaking over the quarter deck every three minutes and pouring down through the windows and hatchways—saloon and cabins floating with water; had two men all day laving out the sea. On the lower deck the men are washed from one side of the ship to the other. 31st. The wind a little abated, but not the sea.

“January 1, 1860. Storm abated. Mr. Innocent preached on deck, and Mr. Klackers at night. Partook of the Lord’s Supper together. Hold a Prayer Meeting the first Monday of every month, and every Wednesday; and on Tuesday and Friday we discuss the Acts of the Apostles, from 8 till 10 P.M., for our mutual benefit. * * * 16th. Came on a severe storm; more than three feet of water on the decks; our saloon flooded as well as our cabins. A heavy sea drove in a large portion of our bulwarks. In the afternoon I made my way to the quarter-deck, wading to the knees in water and holding on by ropes and shrouds. The sea

awfully grand and our yard-arms almost dipping under the waves at every lurch of the ship; was warned by the officer on watch to go below as the sea broke over the whole ship every few minutes. All the men and officers nearly worn out with constant hard work. 18th. Storm abated, but sea very high. 19th. One of the men struck the first mate and cut his face badly—declares he will kill the first man who attempts to secure him. After some time the captain seized him, and after a struggle he was put down into the hold to be kept on bread and water till we reach Shanghai.

“23rd. Entered the tropics; began to feel the heat. One of our sailors suddenly seized with cholera, but by active vigorous treatment he recovered. This evening, Mr. Macgowan baptized our steward—that Chinaman whom you saw in the West India Docks. Two months ago, he knew nothing whatever about Christ; he was so delighted to hear the glad tidings of salvation, that he determined to become a follower of the Lord Jesus at any cost. He is an excellent fellow—very intelligent, and says he will preach Jesus wherever he goes. Mr. Macgowan has been teaching him privately for several weeks now, after his work was done at night. 30th. A fearful heat, and not a breath of wind. 31st. A severe fight took place between our cook, who is a black ‘nigger,’ and one of the sailors, a Lascar. The African had the best of it, although the Lascar stripped himself for the fight. The captain had to interfere. Our third mate, however, feared it was not all over, and watched the Lascar—searched his bed at night, and found a dagger below his pillow. This was too much—the captain was told: the fellow was called up, and confessed he meant to cut the cook’s throat in the night.

“February 2nd. Sighted land, the first we have seen since the 10th December. These were the Fly Islands and Sandlewood. 6th. Passed several islands belonging to the Molucca Group. Decided to put in at the Island of Bouru to get water. All these Islands are under the protection of the Dutch Government. 9th. Anchored in Cafilly Bay, half a mile from a village of that name on the Island of Bouru. Here we found a Dutch man-of-war and an American whaler; the latter had been at sea fourteen months, and had put in here for water, &c. The master of the whaler called upon us at night—Captain White. The heat is most powerful; 90° in the shade. All early up, delighted with the prospect of going ashore. An officer called from the man-of-war to salute us. A boat with natives came off from the shore to sell fruit, &c. They seem all in a state of the most lamentable barbarism; and this after being in contact with Dutch civilization (?) for the last 200 years! O Holland, Holland! what an account thou wilt have to give for the souls of those poor people! Their religion is a species of corrupt Mohammedanism. All the passengers, Captain and Mrs. Silk, went ashore at ten o’clock in one of our ship’s boats; had to be carried on the backs of the sailors through the surf, on the beach, the distance of 40 yards. Our ladies were carried between two sailors, in their arms. Met here some Dutch officers, who, amid a large number of staring savages, conducted us to the residence of the Governor. He is appointed by the Dutch Government, and is a native of Amboyna. All the natives on these Islands are Malays, and speak the Malay language. Mr. Klackers was of use to us here among the Dutch as interpreter. We were all received very politely by the Governor, in Eastern fashion. He has rather a comfortable, small house. He gave us tea, afterwards some fruit. We then wandered about the village for some time. The houses are really wretched—can scarcely be called houses—and the streets are covered by the tide regularly twice a day. It

requires considerable care and ingenuity to get along in them—to keep one's feet dry is out of the question. Were all invited on board the war ship in the evening. We went on board our own ship, and had dinner. Some half score canoes about our ship all day trying to sell parrots, shells, fruit, &c. Went all on board the Dutch ship at 5 o'clock P.M.; was very politely received by the captain, who speaks English well. We were shown all over the ship; it is very clean and well fitted up—has 22 guns and about 200 men. * * *

“Got on board the ‘Heroes of Alma’ at 8 o'clock. Soon after a boat came off from the American ship, asking me to go on board, and see one of the crew who is said to be dangerously ill. I went, and found the poor fellow in the second stage of Asiatic cholera, completely collapsed, and cold and blue, yet tormented with cramp; not a pulse to be found in him. A case not to trifle with. I used very powerful remedies, which made his frame quiver. In less than half an hour reaction began, during which time I preached to the rest of the crew, as I thought it an excellent time to impress their minds on the uncertainty of time, as this poor fellow was only taken ill at 5 o'clock this afternoon. I then committed my poor patient to God; gave the chief mate some orders to attend to (the captain being also confined to bed), and I left him.

“11th. Captain of Dutch ship came on board. All the gentlemen of our party went ashore—was entertained by the Commandant of the small fort; he is a Dutchman. * * We then went through the village; came upon a Mohammedan mosque; saw the priest; I was desirous of getting in, but he would not let me unless I took off my boots; this I did, and the rest of our party followed. I wanted to go into the pulpit, but he kept me back. We then came upon a sort of school; the door was open; we went in; rather a nice cool place, with an earthen floor, some seats, and a sort of rude desk. We struck up the Old Hundredth Psalm, Scotch version, and in three minutes more than 100 people about the doors and windows. We wanted them all to come in; only a few, however, came. We engaged in prayer for them; they were all very quiet—seemed to wonder. We then sang, ‘O God of Bethel,’ &c. I felt very sorry I could not tell them of the love of Jesus. One fine young man presented me with some fruit; I felt very much for him—almost wept. I think he would have gone with us to China. I prayed for him, and, pointing up to heaven, tried to direct his thoughts to God, but though he seemed affected, I fear he understood me very little. There are about 1500 people in this scattered village; they seem all to live on fruit, which is very abundant, and fish. There are deer, and wild bullocks, and serpents on this island. Went on board our ship at 6 P.M. I hear that the man on board the whaler is better.

“12th. Mr. and Mrs. Wilson, Mr. Macgowan, and I, went off in a boat to the American ship, in order to have service on board. Found him and his men better, though very weak. The poor sailor was exceedingly grateful for what I had done for him; were all very cordially received. Mr. Wilson conducted the service, and Mrs. Wilson gave all the men tracts at the close of it. All seemed very grateful to us, and we felt, on leaving, that we should not likely meet in this world again. Have got our water and are now ready to start. Began to weigh anchor, but it is no use—not a breath of wind, and an intense heat and closeness. * * *

“March 4th. I preached in the morning on ‘The wages of sin is death!’ some of the sailors crying. Poor fellows, I felt much for them. Two boats came off to us from the Keeloo Islands, four men in one boat, and five in the other, all in a perfect

state of nudity; far superior men, physically, to those we saw at Bouro. Mr. Innocent preached at night; partook of the Lord's Supper; our steward, the Chinaman, was admitted with us as a member of Christ's visible Church. Grant, O Lord, that this may be the first of millions brought to Jesus by us! 9th. Another severe storm; most of our ladies sea-sick, and some of the gentlemen; our ship rolling and pitching as if all the furies in the universe had assailed it; the sea running like mountains; every thing on board dancing as if it were possessed by an evil spirit. Had a very narrow escape this afternoon. I was sitting on a large stool, alone, on the poop, watching the waves, when a monster one struck the ship, and sent her so far over, that my stool gave way; one of the legs broke and pitched me to the ship's side, with such velocity that I had only just time to hold on by a piece of sail over the boiling sea, but thank God, I was safe. 10th. Storm a good deal abated. Sailed out of the tropics to-day. Thank God, it feels more cool already. 11th. Mr. Hall preached on deck, Mr. Dawson at night. 12th. Another storm, right in our teeth, driving us towards the east. 15th. How we still are kept back by adverse winds! All very impatient to get to Shanghae; have heard nothing of what is doing in the world since the 9th November last. We have had rather an interesting service this evening. The black Lascar, whom I told you was going to murder our cook, has been taught the religion of Jesus by Mrs. Macgowan, and after being examined by us we thought it right to baptize him into our religion. He is now determined to follow Christ. 'Bless the Lord, O our souls,' &c. We are now only 300 miles from Shanghae. A fair wind would send us there in two days. Our party has been a very happy one—we have enjoyed ourselves as much as possible under the circumstances. Our ladies on the whole have stood the voyage well, though they have suffered much; they are all very brave. * * * I have had a good deal of practice amongst the sailors. Our captain has also been twice very ill. He is one of the best specimens of a true sailor that I have ever seen; a singularly well-informed man—seen much of the world—has a good knowledge of human nature, and is thoroughly qualified for the situation which he holds. I have enjoyed his company much. Long life and prosperity to Captain Silk! When we arrive at Shanghae, if I have time before the post leaves, I shall tell you how I find matters; meanwhile accept my best affection and regards. * * *

"This is now the 20th March; we expected to be in Shanghae last week, but the glorious uncertainty of sailing ships has put that out of the question. Last Sabbath was very wet, and we could not have service on deck; we had a short service in the saloon in the morning, and at the special request of our company, although it was not my turn, I preached in the evening on the text which they gave to me—'Be thou faithful unto death, and I will give thee a crown of life.' We all felt very much, as in all probability we shall not spend another Sabbath together again. I think we felt God's Spirit among us. Yesterday a Chinese pilot came on board, the strangest-looking being I ever saw, with a tail down to his heels, and petticoats. He cannot tell us anything as to what is doing in the world, not even in China; he knows not, and cares not, not he. He was scarcely an hour on board when our ship ran within a few yards of a reef of rocks during a thick 'Scotch mist;' we had just only time to put her about; soon after we had to anchor, it was so very close. To-day the wind has been again against us; we have only made five miles, and have again anchored. We are now within 70 miles of Shanghae, and a fair wind would take us

there in a few hours. I, of course, expect letters from you when I reach Shanghae waiting me, with a full account of all that has taken place among you since I left you. If I have time before the post leaves Shanghae I shall add a P.S., telling you how we get ashore, and what is doing in the city. I have just been informed that two of our sailors, one a Scotchman and the other an Englishman, have decided for Christ, and determined to serve Christ. Glory to God for giving them this resolution, and may He give them grace to keep it, and we will ever adore our God and Father for making us fellow workers with Himself.

“April 4th, 1860.

“P.S.—Reached Shanghae on Friday, the 23rd March. Mr. Dawson and I called on the Hon. Mr. Bruce at 10 P.M., who was very courteous, and sent two of his servants to conduct us to Mr. Muirhead’s, where we soon all safely arrived. As the post is just leaving I shall postpone all particulars until the next post. There is a good deal of excitement here just now on account of the ‘rebels,’ who are at Hang Chow, 100 miles from here, cutting everybody’s throat that falls in their way. Guns are being mounted on the city walls here.

(Signed)

“J. HENDERSON.”

CHINA.

No. I.—AMOY.

ENCOURAGEMENTS TO MISSIONARY ITINERANCY.

IN the Society’s last Annual Report, some extracts were given of a letter from the Rev. W. K. Lea, of Amoy, under date 5th January ult., containing interesting notices of a journey he had recently undertaken in the interior, to the extent of a hundred miles. We have now the pleasure to give further extracts from the same communication, illustrative of the hopeful results of Mr. Lea’s labours in the course of this journey.

“Among the hundreds who listened attentively to the Word of Life there were some who manifested more than usual interest. It is happiness of no ordinary kind, when the minds of Chinese hearers are excited and inquiries are made about the things that pertain to their everlasting peace. Among some instances of this kind, I noticed a woman, whom curiosity had drawn from a neighbouring shop. All the time I was preaching she seemed to listen with almost breathless interest. After the people were generally dispersed she stayed to ask several questions, and exclaimed with joy:—‘All these years I have not known the true God; now I know Him, and will serve no other God.’ She seemed to feel her sinfulness, and her need of the sacrifice of Christ, and expressed her determination to pray daily. We exhorted her to pray for the teaching and guidance of the Holy Spirit; and we have not forgotten her in our prayers since that time. Another, a man, came to the boat with a present of fruit. He read with me several portions of the New Testament, and joined with us in prayer. May God call to himself a people in that dark place.

“Throughout the whole of our journey we seemed to experience much of the power and presence of the Holy Spirit. At one place, about half way between Chang Chow

and Amoy, the people literally constrained us to stay with them and preach the Gospel. Some of them knew something of it and wished to know more. At Hai Chung, a market town about twelve miles from Amoy, to which I had gone frequently in previous years, and had come away as often almost inclined to say, 'Who hath believed our report, and to whom is the arm of the Lord revealed?' it seemed as if the seed was springing up at last. I found several who had become convinced to a great extent of the truth of Christianity. No sooner had I begun to preach than there was a request, in which nearly all joined, that we should at once open a chapel there. At another time, when preaching, a man said, 'I constantly worship God.' 'What God do you worship, friend?' 'The only living and true God of the highest heaven.' 'And have you ceased all connexion with idolaters?' 'Yes, to-day is the Feast of Ancestors; you see I have not gone. It is all useless folly, and I know it.' 'Do you feel your own sinfulness, and trust in Jesus for salvation?' 'Yes, and try to follow the doctrines He taught.' 'Well, you know the Commandments. Do you keep the Sabbath?' 'When I can,' said he; 'but it is hard to give up one day in seven. Is it necessary? How can I live?' This was the testing point. The keeping of the Sabbath gives to a man a distinctive character as a Christian, and involves sacrifice and self-denial in the love and practice of the truth. I told my friend that it was better to give up one day in seven now, than to give up heaven for ever, and urged him to become decided for Christ. May God lead him in the right way. There was another woman who seemed to have experienced something of the Spirit's work in the heart. She said she had prayed ever since my last visit, and was earnestly desirous to know more of the truth.

"On reaching Amoy, and conferring with the Brethren, they at once agreed that we should endeavour to establish a Station at this place. This will be done at once, if the Lord will."

No. II.—SHANGHAE.

OUR Missionary Brethren labouring in this large city, and the surrounding district, continue to be favoured with many indications of the Divine favour. Beside the Church in Shanghae, there are no less than eight infant Christian communities in the surrounding district, and instances of individual conversion frequently reward the toils and encourage the hearts of the faithful Evangelists. By the Rev. Joseph Edkins we have been favoured with the following interesting narrative of a recent applicant for Christian baptism. He appears to be a man of considerable (Chinese) learning and general intelligence, and it may be hoped that with the Divine blessing he will hereafter prove a useful Teacher of the truth of God to his benighted countrymen:—

"I had the pleasure of administering baptism last Sunday to three adults; an infant son of a Church-member was also admitted to this rite. The eldest of the candidates is a Native of Woo Keang, near Soochow. His name is Shun Keo Chai. He came to me to act as an assistant in preparing Christian books, seven weeks ago. He had known something of Christianity before, as appears from his account of

himself in a written application for baptism. From this personal narrative the following particulars are selected :—

“The ancient classics say that the superior man strives after goodness when he sees it, and when he has faults, corrects them. In thus acting, he is rapid and decided as the wind and the thunder. I am now somewhat past fifty. My talents and attainments are poor, and my bodily vigour is beginning to decline. My sins have been many, but I was not sensible of them, and if conscious of them, I did not know how to correct them. I have lived to sin, and there was sin in every action. My father died when I was twenty, and my mother six years after. I was poor, and applied myself to teaching, to support myself. Last year my son died, to my great grief. It was a punishment from Heaven, and was most severely felt. It made me inquire what sins I had committed. I recollected that in 1850 I had met Dr. Medhurst at Shanghai. After one interview we were like old friends. He instructed me in the holy books. At that time I learnt something of their doctrines, but my sinful heart was not changed, and I did not dare ask for recognition as a believer. Dr. Medhurst kindly recommended me to a situation in a foreign merchant's office. While occupied there, I read the Scriptures in leisure hours, and felt desirous to become a professed believer. The death of my grandmother called me home, and prevented my taking any steps towards becoming a Christian. Returning to Shanghai, I learned that Dr. Medhurst had gone to heaven, and that I could not meet him as I had hoped. While residing at Shanghai I was attacked with fever, and, failing to recover, went to my own home, where however the physicians failed to benefit me. On the 8th day of the sixth month, in the third watch of the night, I dreamed that I saw a venerable man approaching me, and saying, “If you wish to recover you must first repent.” On waking I thought of what had happened years before. I had heard the Gospel, but had not received it. This was my sin. I then called on all the family to pray to God for me; after three days I became much better, and from this time I was a believer without doubts or difficulties.’

“He accompanied Mr. John and myself on a journey to Soochow, and we were very much gratified at the interest with which he read the Book of Psalms. Alluding to this journey, he says :

“‘In the Old and New Testaments I felt that I had gained an invaluable treasure. I read them morning and night. How powerful are these words to warn mankind and awaken them from sin. I now take the Scriptures for my guide—I worship the one God and believe in the Saviour Jesus Christ. It is my sincere desire truly to repent of sin and believe the truth.’

“He has shown great interest in the commencement of a new Out-station in a populous suburb belonging to the foreign settlement, and only half a mile in the rear of our Mission buildings. He has aided personally in daily evening services there during the last fortnight after his day's work was done. Being a graduate of superior standing (Kung sang), and having a gentle winning manner, he exerts a good influence, and is likely to be a very useful member of our native Church.”

NO. III.—POK-LO.

THE Directors had the pleasure of inserting in the Annual Report of the Society a most interesting communication from Dr. Legge, of Hong Kong, relative to the progress of the Gospel among the inhabitants of the above place. It is situated in the interior of the empire, and about a hundred miles from the coast. At the date of that communication *fourteen* individuals, inhabitants of Pok-lo, had visited the colony, and received admission by baptism to the Native Church. Since that period a letter has been received from our friend Dr. L., in which he reports the arrival and baptism of *ten* others, and gives most cheering accounts of the hopeful state of numbers in that locality who are inquiring after the way of salvation; and we are particularly gratified to learn that the Rev. John Chalmers, accompanied by Tsin-Sheen, the Chinese Pastor at Hong Kong, had made a journey into the interior to visit this interesting place, and to adopt suitable measures, which may, under the Divine blessing, give extension and permanency to the important work.

“You will be delighted to hear that the religious movement in the district of Pok-lo not only continues, but increases. Our friend Ch’ëa returned here before the end of February, with three men who had been unable, by reason of their deep poverty, to come with the larger number, of whose baptism on the 12th of that month I wrote to you. The liberality of one of our members, which I mentioned in my last letter, supplied them with the means of paying the fare by a passage boat, and accordingly they made haste to present themselves among us.

“The colporteur of the Bible Society, who went with Ch’ëa in February, having exhausted his supply of Scriptures, returned five weeks ago, accompanied by four men, all zealous to be allowed to declare themselves, by receiving baptism, upon the Lord’s side. Other three who travelled on foot the greater part of the way, joined them a few days after their arrival, and on the evening of the first Sabbath of this month I administered the ordinance to them all, in our Bazaar Chapel, before a great crowd of their countrymen.

“The colporteur brought me also a list of ONE HUNDRED AND ONE names of men and women who have all cast away their idols, and wished me to visit and baptize them. He brought me likewise a letter from one of those who was baptized on the 12th February, a schoolmaster named Lundwing-fat, indicating his own growth in knowledge and experience, and giving a very pleasing account of the progress of the truth in his neighbourhood. The letter was accompanied with a tract which the writer had prepared under the title of ‘Good Words to Awaken the Age,’ which displays a remarkable maturity of judgment and compass of thought.

“I have deeply regretted that circumstances will not permit me to leave Hong Kong at present to visit Pok-lo; but Mr. Chalmers will go there in company with Tsin-sheen next week. They will be able to judge of the movement upon the spot, and to make what arrangements are possible for the instruction of the inquirers. From all the circumstances of the case thus far, a voice comes to myself reprovingly, saying, ‘Be not faithless, but believing.’”

D E M E R A R A.

AFRICAN PIETY.

THE Rev. James Scott, who has long laboured with great usefulness at Ebenezer Chapel in the Colony, has frequently supplied the pages of our Periodical with interesting particulars of his success. We have recently received from our venerable Brother the following brief statement of the transforming power of Divine grace as illustrated in the characters of some of the liberated Africans settled in that district. Our readers are aware that these emigrants have been taken by British cruisers from the slave ships, chiefly of Spain and Portugal, who continue to carry on this infamous traffic in defiance of all national engagements. But God has made the wrath of man to praise him by introducing these benighted captives to the Kingdom of His dear Son, and it will be seen from the subjoined particulars how largely they enjoy, and how truly they honour, the blessed truths which they have been divinely taught.

“ We meet with much encouragement in our work among the lately-captured and liberated Africans. Many of them are learning to read. They are generally most industrious. Many of them are acquiring property in houses and lands. One of them lately paid down in cash seventy pounds sterling for a small lot of land favourably situated, having the dilapidated remains of a house which the former proprietor, a native of the country, had allowed to fall to decay. Since the purchase of the land he has laid out twice the sum paid for it in converting the decayed building into a commodious dwelling-house. I had been in the habit of preaching in this man’s neighbourhood on the Wednesday evenings ; but circumstances occurred to render the house in which I had preached no longer available, and, as another could not be found, my Wednesday evening services had to be discontinued. This good man came to me in great distress, saying, ‘ I cannot bear the thought of the preaching being discontinued for lack of a place of meeting.’ He had the low, or ground floor of his newly-erected house divided into two rooms, which he rented out, the upper floor being sufficient for his family, for which he was receiving at the rate of *twelve pounds sterling per annum*. He proposed removing the partition and converting the two into one, to give it gratis for our evening service. I said I feared the sacrifice was too great. He replied, ‘ No, the Lord has prospered me since I came to this country, and my property shall serve Him.’ I did not allow him to carry out his purpose, especially as I hoped to be able to find accommodation at a less expensive rate ; but he made the offer willingly, and seemed rather disappointed at my not accepting of his offer. Many of these lately-captured and liberated Africans are not merely our most attentive and encouraging hearers, but *the most liberal contributors for the support of the Mission*. God speed her Majesty’s cruisers on the coast of Africa ! is my prayer, and [must be the prayer of all who love their species, and see how many excellent people that service has rescued from hopeless bondage and sent to our shores.

“ In the month of October last, one of our female friends—not a native of Africa, but born in this country—came to me to pay her monthly contribution, and pre-

sented me with four dollars—seventeen shillings and fourpence sterling. I knew she had a numerous young family, and a husband who had become unkind, which led me to say I feared she could not well spare so large a sum. She replied, 'I know I am behind in my contributions. I have just got a little money to meet my present necessities, and I bring this. It will pay for me until the end of the year. *My life is uncertain; I do not wish to die in debt to the Church.*' Well, but a few weeks after this she was laid down on a bed of sickness, which very soon after removed her from the Church below—whose prosperity appeared to interest her—to the Church above, whose bliss she now enjoys. My visits to her bedside were few, for disease, as usual in this climate, made quick dispatch; but they were the most delightful and refreshing I have ever been permitted to enjoy. The day before her decease, the last time I saw her, she said, 'O, what do I owe this dear Saviour, who purchased my soul by his death? O that precious blood, that cleanseth from all sin! I was a vile sinner—Jesus sought me—found me—saved me. O, His smile is peace, his hope, is heaven! He calls me!—I go!—I shall see Him, and be with Him! I shall praise Him for ever! O, that will be good!' It is impossible any description can convey an adequate idea of the heavenly joy of that Christian woman in view of death. I felt more of heaven at her bedside than I think I ever did before."



MISSIONARY EFFORTS IN AUSTRALIA.

SINCE our esteemed brother the Rev. A. Buzacott was compelled by failure of health to remove from the Islands to New South Wales, he has continued to devote his talents and energies, with signal success, to the promotion of the Society's interests in that and the other Australian colonies. In the following letter, dated Adelaide, 3rd September, Mr. Buzacott gives a brief sketch of his recent itinerant labours, and of the generous manner in which our friends at the Antipodes have responded to his appeals.

"Inclosed is an account of collections made on account of the London Missionary Society, which you will be kind enough to publish in your 'Missionary Chronicle.'

"We have been here eleven weeks, have held twenty public meetings, have preached eighteen sermons, and held six meetings with the children and young people on the Sabbath afternoons. We have travelled through every important town and village in the colony, in all sorts of conveyances, over hundreds of miles, sometimes on good roads, sometimes on bad, and sometimes on no roads at all. Wherever we have been we have met with kind and hospitable friends, who have lodged us free of expense, and in many cases have brought us on our way in their own private vehicles, which has considerably lessened the expense of travelling. * * *

"We expect to leave on Monday next by the 'Havilah' for Melbourne, on our way to Tasmania; and as Teavae, the Native Teacher's time is drawing near for his return to Maré, we shall send him on from Melbourne to Sydney. He has been of much service both here and in Victoria, and has helped to create an interest in Missions, especially among the children and young people. We have heard that

Mr. White, the owner of the 'Havilah,' intends to give us a free passage to Melbourne.

"God has granted us a measure of health and strength thus far to perform the various and onerous duties which have devolved upon us; and though my health has once or twice broken down so as to oblige me to give up some few engagements, yet I have soon been raised up again, and all the important engagements have been fulfilled. A number of branch societies are about to be commenced forthwith, and in nearly all the chapels annual collections will be made in behalf of the London Missionary Society, so that the work begun will, I hope, grow."



THE DUTY OF THE CHURCH TO STRENGTHEN AND EXTEND MISSIONS TO THE HEATHEN.

God has been arresting our attention, and, by many events in his providence, leading our thoughts away from ourselves, and directing them to other lands.

All thoughtful men, religious and irreligious, are beginning to regard Christian Missions with increased interest. Like every other great moral movement, it was feeble and despised at the beginning, but it has acquired momentum in its progress, and is now sweeping away obstacles in its path, and commanding the attention of the world.

Our growing acquaintance with foreign lands, arising mainly out of the extension of our commerce, and much that has appeared of late in our daily literature as to the condition of the great cities of China, have made us feel the awful truth of that Scripture which informs us, that wherever the light of God's Word has not shone, such places are full of cruelty.

Nothing could be more instructive than what has recently taken place in India. That awful mutiny of a Brahmin army, which cast its gloom over an empire, and brought sadness to many a home, must have suggested to every meditative man thoughts of neglected duties; and while it revealed the dark and hideous features of heathenism, it has furnished the most satisfactory evidences of the faith and constancy of our Hindoo converts. And while the attention of men, generally, has been directed to the elevation of these debased portions of our world-family, there are many things which indicate a growing sense of responsibility in the Church of God. Of these, perhaps the most remarkable is the changed tone of our Missionary meetings. Representations and modes of appeal which were current a few years ago would not be tolerated now. There may be less of excitement, but there is a desire to obtain full and accurate information. Any one who will state fully the actual condition of any Mission field, may confidently expect an attentive audience. Meanwhile, a conviction has gained ground that we ought to increase the number of our Missionaries. Our brethren in distant lands, with mingled entreaty and appeal, implore further help; and it is more than probable that future Church historians will mark the present day as a time when Missions to the heathen were considerably strengthened and extended.

At such a time it may not be without its uses to inquire most patiently whether

the reasonable expectations of those honoured men who founded these societies have been realized, and what are the grounds upon which we propose to extend them ?

Notwithstanding all the difficulties which must ever encumber the outset of such a work, the results are greater and more substantial than could reasonably have been expected. We may have become familiar with these things, but let us remember that godly men are ever returning from their distant spheres of labour in the wilds of that uncultivated heathendom, each telling his own wonderful narrative of difficulty, patience, and triumph; one and all summing up, in the words of those who had been similarly engaged, "The Gentiles have been made obedient in word and in deed by mighty signs and wonders, through the power of the Holy Ghost."

Now it is past all dispute or contradiction, that in the Southern Pacific there are about two hundred islands, where, at the commencement of the present century, there was the most revolting savageism, now inhabited by a partially civilized and a Christianized population. It may be convenient for the opponents of Christian Missions, who so long predicted failure, to endeavour to forget the condition of these people when these islands were first occupied; but this is impossible: for if we sail a few leagues further west, we have many islands yet inhabited by tribes so fierce and cruel, that no European dares to tread their shores.

Nor is it possible to question the reality or the greatness of the work which has been done. As we approach these beautiful islands, villages are seen sheltered in their tropical vegetation; sanctuaries stand on their hill sides, where, on the return of the day of rest, old and young meet to worship God: their language has been reduced to writing; the blessings of education have been widely diffused; they have the Bible in their own tongue, and a literature which they know how to value; very many are able to read and to write; men from amongst themselves, possessing the requisite qualifications, have been selected as their ministers and pastors; habits of industry have been implanted, and comparative wealth has followed; they sustain their own teachers, and, in some cases, contribute to the funds of the societies which first sent them the Word of God. As the Culdees, the worshippers of God, travelled through the northern part of our own island, and turned its idolatrous population to the worship of Jehovah; so devout men from these communities are going to other islands, telling the story of the Lotu, the blessed Gospel which they have received; and what Iona and Lindisfarne, in olden time, were to Ireland and Scotland, Rarotonga and Upolu are now to the islands of the Southern Ocean.

In dwelling upon these results, let us not forget that these transformations from savage to civilized life have never been made by any other means. The history of the world does not present a case where a nation has been lifted from this low level, simply by intercourse with more cultivated tribes, by commerce, or even by education, apart from Christianity.

Similar statements may be made with respect to the tribes which inhabit the southern part of the continent of Africa. Within the colony there are twenty Missionary settlements belonging to the London Missionary Society, and fourteen out of this number sustain the ordinances of religion amongst themselves, whilst the other settlements are steadily advancing towards self-support. Beyond the boundaries of the colony, the native communities, with one or two exceptions, yet need the help of European Christians.

In order to estimate the greatness of the work which has been accomplished, we must remember the condition of these tribes when men such as Vanderkemp and

Philip and Moffat first settled amongst them, and the confident sneer of the age, that however well-intentioned these weak-minded men might be, the Hottentot and Kaffir could not be civilized. These Missionary settlements are now important centres of civilization. The homesteads of these once despised savages, now stand surrounded with their orchard trees, and cultivated lands. These people are rich in flocks and herds. They are sending their wool and other products to our own markets, and receiving our manufactured goods in return. Where, a little while ago, there were only the orgies of savage life, there are now the gentle virtues of a Christlike life. These Christian communities have recently formed an association of self-sustained Christian Churches, for mutual support, to render assistance to the weaker settlements, and to spread Christianity around them. Elliot, the apostle of the North American Indians, wrote on the last leaf of his Indian Grammar, "If any future traveller, passing through these wilds, should inquire by what power these fourteen towns have been built in the wilderness, let him know that prayer with painstaking, accompanied with God's blessing, will accomplish anything." And if any one should inquire by what power these twenty settlements have been founded in these wilds of South Africa, we can only offer a similar reply. Without adverting to the results which have followed the labours of modern Missionaries in the West Indies, Madagascar, India, and China, the most weighty lessons of instruction may be gathered from these facts. The blessing of God manifestly rests upon these labours. The seal of heaven is set upon these sacrifices and these toils. The publication of these results has been an incalculable blessing in the Church of God. It is not possible to estimate the effect which narratives of labour, and self-sacrifice, and triumph on the part of the Missionary, and narratives of the faith and constancy, and heroism even in death, on the part of native converts, have produced in the Church of Christ. The noble testimony for Christ of the eighteen martyrs on the top of the rock in Madagascar, and the narrative of Gopinath Nundy, are now the heritage of the Church, and will probably be told, ages hence, as we tell the story of the death of Polycarp, or the death of Ann Askew.

With such results there can be no doubt as to our duty. We shall sin grievously if we do not strengthen and extend our Missions. Some must give themselves, health, and life, and all that they have; and others must sustain them generously as brethren who hazard their lives for the sake of the Lord Jesus.

MISSIONARY CONTRIBUTIONS.

ANNIVERSARY COLLECTIONS.

May, 1860.

Weigh House Chapel . . .	14	6	1
Guildford Street Chapel . . .	3	18	4
Surrey Chapel . . .	78	11	1
Tabernacle . . .	68	12	7
Exeter Hall . . .	106	1	1
Poultry Chapel . . .	16	19	0

MISSIONARY COMMUNION.

Craven Hill Chapel . . .	7	11	9
Sion Chapel . . .	9	13	1
Craven Chapel . . .	12	1	2
Falcon Square Chapel . . .	4	17	3
Islington Chapel . . .	12	12	4
Stockwell Chapel . . .	6	14	0
Kingsland Chapel . . .	7	3	1
Pembury Grove Chapel, Clapton	9	10	0
Hanover Chapel, Peckham . . .	12	0	10
Trevor Chapel, Brompton . . .	7	14	5
Greenwich Road Chapel . . .	4	6	1
Westminster Chapel . . .	9	8	2
Park Chapel, Camden Town . . .	12	4	4
New Tabernacle . . .	5	2	6

COLLECTIONS 13TH MAY.

Abney Chapel . . .	20	18	4
Albany Chapel, Regent's Park . . .	13	10	0
Albany Road Chapel . . .	6	1	0
Barbican Chapel . . .	6	13	8
Battle Bridge Chapel . . .	12	1	0
Bayswater, Craven Hill Chapel . . .	20	16	0
Bedford New Town Chapel . . .	7	0	6
Bethnal Green . . .	12	10	1
Bishopsgate Chapel . . .	29	9	3
Blackheath Chapel . . .	63	7	8
Brighton, Union Chapel . . .	20	11	0
Buckingham Chapel . . .	6	10	0
Camberwell New Road . . .	3	9	0
Clapham . . .	50	12	9
Clapton . . .	61	3	6
Clapton, Pembury Chapel . . .	11	15	0
Claremont Chapel . . .	29	18	6
Claylands Chapel . . .	26	2	6
Craven Chapel . . .	70	14	5
Deptford Chapel . . .	7	10	0
Dorking . . .	12	7	8
Ebenezer Chapel, Shadwell . . .	5	5	9
Eccleston Chapel . . .	24	14	7

Egham Chapel . . .			
Eltham Chapel . . .	32	8	10
Enfield, Chase Side Chapel . . .	18	10	0
Falcon Square Chapel . . .	14	5	9
Fetter Lane Chapel . . .	4	11	0
Finchley Chapel . . .	7	15	6
Finsbury Chapel . . .	14	8	10
Forest Gate Chapel . . .	10	6	10
Greenwich, Maize Hill Chapel . . .	16	0	0
Greenwich Road Chapel . . .	6	15	3
Hackney, St. Thomas's Square Chapel . . .	14	14	6
Hackney, Old Gravel Pit Chapel . . .	41	12	2
Hammersmith, Broadway Chapel . . .	6	0	7
Haverstock Chapel . . .	18	14	0
Hendon Chapel . . .	12	11	6
Holloway Chapel . . .	18	0	0
Horbury Chapel . . .	14	2	6
Hornsey, Park Chapel . . .	10	0	4
Hounslow Chapel . . .	5	7	10
Islington, Canonbury Chapel . . .	57	7	8
Islington Chapel . . .	16	11	2
Islington, Union Chapel . . .	67	9	3
Islington, Offord Road Chapel . . .	17	10	6
Islington, Lower Road Chapel . . .	6	0	0
Jamaica Row Chapel . . .	8	4	5
Kennington, Carlisle Chapel . . .	8	14	7
Kennington . . .	41	14	0
Kentish Town . . .	15	16	2
Kingsland . . .	34	0	0
Kingston . . .	12	16	8
Lewisham, Union Chapel . . .	14	2	0
Lewisham Road, St. David's Chapel . . .	17	0	0
Maberley Chapel . . .	7	2	6
Marlborough Chapel . . .			
Mile End, New Town Chapel . . .	3	3	0
Mile End Road Chapel . . .	5	19	4
Mile End, Latimer Chapel . . .	3	2	0
Mill Hill Chapel . . .	6	0	0
Myddleton Road Chapel . . .	19	12	8
Neckinger Road Chapel . . .	3	5	0
New College Chapel . . .	26	12	6
New Court Chapel . . .	7	8	3
Norwood . . .	18	0	0
Oxendon Street Chapel . . .	11	9	6
Park Chapel, Camden Town . . .	39	0	0
Peckham, Hanover Chapel . . .	21	4	8
Peckham Rye Chapel . . .	6	8	1
Plaistow Chapel . . .	7	10	4
Poplar, Trinity Chapel . . .	30	16	2
Poultry Chapel . . .	153	15	9

Putney	Tottenham Court Road Chapel	14	0	0
Richmond	Totteridge	15	12	0
Robert Street Chapel	Walthamstow	19	13	10
Southwark Congregational Chapel	Walworth, York Street	40	3	7
St. Mary Cray	Wandsworth	8	16	6
Stepney Meeting	Weigh House Chapel	31	16	0
St. John's Wood Chapel	Well Street Chapel	7	10	6
Surbiton	West Brompton Chapel	2	8	8
Sutherland Chapel	Westminster Chapel	37	10	2
Sydenham	Woolwich, Rectory Place Chapel	10	0	0
Tabernacle	York Road Chapel	24	11	4
Tonbridge Chapel				
Tooting				
Tottenham				

£

ACKNOWLEDGMENTS.

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- For Rev. George Hall, Madras. To Friends at Commercial Street Chapel, Northampton—For a Box of Useful Articles, value £14. To Bunyan Meeting Missionary Working Party, Bedford—For a Case of Useful and Fancy Articles, value £30. To Friends at Toxteth Chapel, Liverpool, per Rev. Wm. Marcus—For a Box of Ladies' Work.
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- For Mrs. Johnston, Nundial. To the Clapham Congregational School—For a Parcel of Clothing.
- For Cuddapah Mission. To the Ladies of Eccleston Chapel—For a Box of Useful and Fancy Articles.
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Contributions in aid of the Society will be thankfully received by Sir Cuthbert Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by M. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

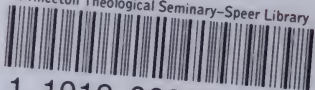
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